

# BUDDHA AND HIS DHAMMA

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### PART I :THE SANGH

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#### **§ 1. *The Sangh and Its Organisation***

1. The followers of the Blessed Lord were divided into two classes: BHIKKHUS and Lay Followers called UPASAKAS.
2. The Bhikkhus were organised into a Sangh v while the Upasakas were not.
3. The Buddhist Bhikkhu is primarily a Pariv-rajaka. This institution of Parivrajaka is older than that of the Buddhist Bhikkhu.
4. The old Parivrajakas were persons who had abandoned family life and were a mere floating body of wanderers.
5. They roamed about with a view to ascertain the truth by coming into contact with various teachers and philosophers, listening to their discourses, entering into discussion on matters of ethics, philosophy, nature, mysticism, etc.
6. Some of the old type of Parivrajakas lived under a teacher until they found another. Others lived singly without acknowledging any master.
7. Among these older type of Parivrajakas there were also women wanderers. The female Parivrajakas sometimes lived with men Parivrajakas; sometimes they lived alone and by themselves.
8. These old type of Parivrajakas had no Sangh, had no rules of discipline and had no ideal to strive for.

9. It was for the first time that the Blessed Lord organised his followers into a Sangh or fraternity, and gave them rules of discipline and set before them an ideal to pursue and realise.

### **§2. Admission to the Sangh**

1. The Sangh was open to all.
2. There was no bar of caste.
3. There was no bar of sex.
4. There was no bar of status.
5. Caste had no place in the Sangh.
6. Social status had no place in the Sangh.
7. Inside the Sangh all were equal.
8. Inside the Sangh rank was regulated by worth and not by birth.
9. As the Blessed Lord said the Sangh was like the ocean and the Bhikkhus were like the rivers that fell into the ocean.
10. The river has its separate name and separate existence.
11. But once the river entered the ocean it lost its separate name and separate existence.
12. It becomes one with the rest.
13. Same is the case with the Sangh. When a Bhikkhu entered the Sangh he became one with the rest like the water of the ocean.
14. He lost his caste. He lost his status: so said the Lord.
15. The only distinction observed inside the Sangh was that of sex. The Bhikkhu Sangh was separate in its organisation from the Bhikkhuni Sangh.
16. The entrants into the Sangh were divided into two classes: SHRAMANERAS and BHIKKHUS.
17. Anyone below twenty could become a Shramanera.
18. By taking the TRISARANAS and by taking the ten precepts a boy becomes a Shramanera.
19. "I follow the Buddha; I follow the Dhamma; and I follow the Sangh"—are the Trisaranas.
20. "I shall abstain from killing; I shall not commit theft; I shall follow Brahmacharya; I shall not tell untruth; I shall abstain from drink."
21. "I shall abstain from taking food at an untimely hour; I shall abstain from indecent and immoral acts; I shall abstain from ornamenting and decorating myself; I shall abstain from luxuries; I shall abstain from the love of gold and silver."
22. These are the ten precepts.
23. A Shramanera can leave the Sangh at any time and become a layman. A Shramanera is attached Bhikkhu and spends his time in the service of the Bhikkhu. He is not a person who has taken Parivraja.
24. The status of a Bhikkhu has to be reached in two stages. The first stage is called Parivraja and the second stage is called Upasampada. It is after

Upasampada that he becomes a Bhikkhu.

25. A candidate who wishes to take Parivraja with a view ultimately to become a Bhikkhu has to seek a Bhikkhu who has the right to act as an Uppadhya. A Bhikkhu can become an Uppadhya only after he has spent at least 10 years as a Bhikkhu.
26. Such a candidate if accepted by the Uppadhya is called a Parivrajaka and has to remain in the service and tutelage of the Uppadhya.
27. After the period of tutelage ends it is his Uppadhya who has to propose the name of his student to a meeting of the Sangh specially called for the purpose for Upasampada and the student must request the Sangh for Upasampada.
28. The Sangh must be satisfied that he is a fit and a proper person to be made a Bhikkhu. For this purpose there is a set of questions which the candidate has to answer.
29. Only when the Sangh grants permission that Upasampada is granted and the person becomes a Bhikkhu.
30. The rules regulating entry into the Bhikkhuni Sangh are more or less the same as the rules regulating the entry into the Bhikkhu Sangh.

### **§ 3. The Bhikkhu and His Vows**

1. A layman or a Shramanera takes precepts. His obligation is to follow them.
2. A Bhikkhu besides taking precepts takes them also as vows which he must not break. If he breaks them he becomes liable to punishment.
3. A Bhikkhu vows to remain celibate.
4. A Bhikkhu vows not to commit theft.
5. A Bhikkhu vows not to boast.
6. A Bhikkhu vows not to kill or take life.
7. A Bhikkhu vows not to own anything except what the rules allow.
8. No Bhikkhu is to possess more than the following eight articles:—
  - (1) Three pieces of cloth to cover his body: ( i ) lower garment called Antarvaska. (ii) upper garment called Uttarasang. (iii) covering garment against cold called Sanghati.
  - (2) A girdle for the loins.
  - (3) An alms-bowl.
  - (4) A razor.
  - (5) A needle.
  - (6) A water-strainer.
9. A Bhikkhu takes the vow of poverty. He must beg for his food. He must live on alms. He must sustain himself only on one meal a day. Where there is no Vihar built for the Sangh, he must live under a tree.
10. A Bhikkhu does not take a vow of obedience. Outward respect and courtesy to his superiors is expected from the novice. His own salvation and his usefulness as a teacher depend on his self-culture. He is to obey

not his superior but the Dhamma. His superior 'has no supernatural gift of wisdom or of absolution. He must stand or fall by himself. For that he must have freedom of thought.

11. Any breach of a vow taken by a Bhikkhu results in an offence of Parajika. The punishment for Parajika is expulsion from the Sangh.

#### **§ 4. The Bhikkhu and Ecclesiastical Offences**

1. Any breach of the vows taken by a Bhikkhu is an offence against the Dhamma.
2. In addition to these offences there were certain other offences to which he was also liable. They were called Sanghadisesa—ecclesiastical offences.
3. The list of such offences included in the Vinaya Pitaka are thirteen. 4. They are allied to the Parajika.

#### **§ 5. The Bhikkhu and Restraints**

1. Besides sailing clear of offences a Bhikkhu must observe certain restrictions and cannot be as free as others.
2. One set of such restrictions are called NISSAGIYA-PACITTIYA. It contains 26 restrictions to be observed by the Bhikkhu.
3. They relate to accepting gifts of robes, woollen mats, bowl and medical requisites.
4. They also relate to the acceptance of gold and silver. Engagement of a monk in buying and selling and appropriation of property given to the Sangh to himself.
5. The punishment for breach of these restrictions is restoration (nissagiya) and expression of repentance (pacittiya).
6. Besides these restrictions there are other restrictions which a Bhikkhu has to observe. They are called PACITTIYA. They number ninety-two.

#### **§ 6. The Bhikkhu and Good Conduct Rules**

1. A Bhikkhu must behave well. He should be a model person in his mode and manner of behaviour.
2. In order to secure this purpose the Blessed Lord framed a number of Conduct Rules.
3. These **Good** Conduct Rules were called Sekhiya Dhamma. They number seventy-five.

#### **§ 7. The Bhikkhu and the Trial of Offences**

1. The enactment of these acts and omissions were not a mere formality. They were legal in substance involving a definite charge, trial and punishment.
2. No Bhikkhu could be punished without a trial by a regularly constituted Court.
3. The Court was to be constituted by the Bhikkhus resident at the place where an offence had taken place.
4. No trial could take place without a proper number of Bhikkhus required to

constitute a Court.

5. No trial would be legal without a definite charge.
6. No trial could be legal if it did not take place in the presence of the accused.
7. No trial could be legal if the accused had not been given the fullest opportunity to defend himself.
8. The following punishments could be awarded against a guilty Bhikkhu: (i) Tarjaniya Karma (warn and discharge). (ii) Niyasha Karma (declaring insane). (iii) Pravrajniya Karma (expulsion from the Sangh). (iv) Utskhepniya Karma (boycott). (v) Parivasa Karma (expulsion from Vihar).
9. Expulsion may be followed by ABBANA KARMA . Abbana Karma means annulment of dismemberment. It may be followed after granting of Pardon granted by the Sangh after being satisfied with the proper performance of Parivasa Karma.

### **§ 8. The Bhikkhu and Confession**

1. The most original and unique institution created by the Blessed Lord in connection with the organisation of the Bhikkhus was the introduction of Confession, called UPOSATH.
2. The Blessed Lord realized that it was possible to enforce what he had laid down as offences. But he had laid down certain restrictions which were not offences. He said that the restrictions were most intimately connected with building up of character and maintaining character; and that there was equal necessity to see that they were observed.
3. But the Lord could find no effective way of enforcing them. He therefore thought of Confession in open as a means of organising the Bhikkhu's conscience and making it act as a sentinel to guard him against taking a wrong or false step.
4. The Confession was confined to the transgressions of restrictions (which were called Patimokha).
5. For a Confession there was to be a meeting of the Bhikkhus of a given locality. There were to be three such meetings in a fortnight, one each on CHATURDASHI, PANCHADASI and ASHATAML On that day the Bhikkhus may fast. That is why the day is also called UPOSATH.
6. At the meeting a Bhikkhu reads the restrictions one by one contained in the Patimokha. After reading a restriction he says to the assembled Bhikkhus, "I take it that none of you have transgressed this Rule, that is why you are silent." He says this three times. Then deals with the next restriction.
7. A similar Confessional meeting is required of the Bhikkhuni Sangh.
8. On a Confession a charge and trial may follow.
9. On a failure to Confess, any Bhikkhu may report a transgression if he was a witness to it and then a charge and trial may follow.

## **PART II : THE BHIKKHU—THE BUDDHA'S CONCEPTION OF HIM**

1. Buddha's conception of what a Bhikkhu should be.
2. The Bhikkhu and the Ascetic.
3. The Bhikkhu and the Brahmin.
4. The Bhikkhu and the Upasaka.

### **§ 1. Buddha's Conception of What a Bhikkhu Should Be**

1. The Buddha has himself told the Bhikkhus what he expected of them as Bhikkhus. This is what he has said.
2. " He who wishes to put on the yellow dress without having cleansed himself from sin, who disregards also temperance and truth, is unworthy of the yellow dress.
3. " But he who has cleansed himself from sin, is well grounded in all virtues, and endowed also with temperance and truth, he is indeed worthy of the yellow dress.
4. "A man is not a mendicant (Bhikkhu) simply because he asks others for alms; he who adopts the whole law is a Bhikkhu, not he who only begs.
5. " He who is above evil, who is chaste, who with care passes through the world, he indeed is called a Bhikkhu.
6. " Not only by discipline and vows, not only by much learning, not by entering into a trance not by sleeping alone, do I earn the happiness of release which no worldling can know. O Bhikkhu, he who has obtained the extinction of desires, has obtained confidence.
7. " The Bhikkhu who controls his mouth, who speaks wisely and calmly, who teaches the meaning of the law, his word is sweet.
8. " He who dwells in the law, delights in the law, meditates on the law, recollects the law, that Bhikkhu will never fall away from the true law.
9. " Let him not despise what he has received, nor ever envy others; a mendicant who envies others does not obtain peace of mind.
10. "A Bhikkhu who, though he receives little, does not despise what he has received, even the gods will praise him, if his life is pure, and if he is not slothful. II. "He who never identifies himself with name and form, and does not grieve over what is no more, he indeed is called a Bhikkhu.
12. " The Bhikkhu who behaves with kindness, who is happy in the doctrine of Buddha, will reach Nibbana—happiness arising from the cessation of natural inclinations.
13. " O Bhikkhu, empty this boat ! If emptied, it will go quickly, having cut off passion and hatred, thou wilt go to Nibbana.
14. " Cut off the five (fetters), leave the five, rise above the five. A Bhikkhu who has escaped from the five fetters, he is called Oghatinna, ' saved from the flood.'
15. " Meditate, O Bhikkhu, and be not heedless ! Do not direct thy thought to what gives pleasure.

16. "Without knowledge there is no meditation, without meditation there is no knowledge: he who has knowledge and meditation is near unto Nibbana.
17. "A Bhikkhu who has entered his empty house, and whose mind is tranquil, feels a more than human delight when he sees the Dhamma clearly.
18. " And this is the beginning here for a wise Bhikkhu; watchfulness over the senses, contentedness, restraint under the Dhamma; keep noble friends whose life is pure, and who are not slothful.
19. " Let him live on charity, let him be perfect in his duties; then in the fulness of delight he will make an end of suffering.
20. " Rouse thyself by thyself, examine thyself by thyself, thus self-protected and attentive wilt thou live happily, O Bhikkhu.
21. " For self is the lord of self, self is the refuge of self; therefore curb thyself as the merchant curbs a noble horse.
22. "A Bhikkhu (mendicant) who delights in earnestness, who looks with fear on thoughtlessness, moves about like fire, burning all his fetters, small or large.
23. "A Bhikkhu (mendicant) who delights in reflection, who looks with fear on thoughtlessness, cannot fall away (from his perfect state)—he is close upon Nibbana."
24. The disciples of Gotama (Buddha) are always well awake, and their thoughts day and night are always set on Buddha,
25. The disciples of Gotama are always well awake and their thoughts day and night are always set on the church.
26. The disciples of Gotama are always well awake, and their thoughts day and night are always set on the Dhamma.
27. The disciples of Gotama are always well awake and their thoughts day and night are always set on their body.
28. The disciples of Gotama are always well awake, and their minds day and night always delight in compassion.
29. The disciples of Gotama are always well awake, and their minds day and night always delight in meditation.
30. It is hard to leave the world (to become a friar), it is hard to enjoy the world; hard is the monastery, painful are the houses; painful it is to dwell with equals (to share everything in common), and the itinerant mendicant is beset with pain.
31. A man full of faith, if endowed with virtue and glory, is respected, whatever place he may choose.

### **§ 2. *The Bhikkhu and the Ascetic***

1. Is the Bhikkhu an ascetic? The answer is in the negative.
2. This negative answer has been given by the Blessed Lord himself in a discussion with Nigrodha the wanderer.

3. The Exalted One was once staying near Rajagraha, on the Vulture's Peak. Now at that time there was sojourning in Queen Udumbarika's Park assigned to the wanderers, the wanderer Nigrodha, together with a great company of wanderers.
4. Now the Exalted One descending from the Vulture's Peak came to the Peacock's Feeding-Ground on the bank of the Sumagadha and there walked to and fro in the open air. Then Nigrodha saw him thus walking, and on seeing him he called his company to order, saying: "Be still, sirs, and make no noise. The Samana Gotama is by the bank of the Sumagadha." When he had said this the wanderers kept silence.
5. Then the Exalted One went up to Nigrodha the wanderer, and Nigrodha spake thus to him: " Let the Lord, the Exalted One, approach. Welcome is the Lord, the Exalted One! Long has the Lord, the Exalted One, taken ere deciding on this step of coming hither. May it please the Lord, the Exalted One, to take a seat. Here is one ready."
6. The Exalted One sat down on the seat made ready, and Nigrodha, taking a low seat, sat beside him.
7. Thereupon Nigrodha said to the Exalted One: " As the Samana Gotama has come to *out* assembly, we would like to ask him this question: 'What, Lord, is this religion of the Exalted One, wherein he trains his disciples, and which those disciples, so trained by the Exalted One as to win comfort, acknowledge to be their utmost support and the fundamental principles of righteousness ? '"
8. " Difficult is it, Nigrodha, for one of another view, of another persuasion, of another confession, without practice and without teaching, to understand that wherein I train my disciples, and which they, so trained as to win comfort, acknowledge to be their utmost support and the fundamental principle of righteousness.
9. "But ask me, Nigrodha, a question about your own doctrine, about austere scrupulousness of life: in what does the fulfilment, in what does the non-fulfilment of these self-mortifications consist ? "
10. Then Nigrodha spake thus to the Exalted One: "We, Lord, profess self-mortifying austerities; we hold them to be essential; we cleave to them. In what does the fulfilment, in what does the nonfulfilment of them consist ? "
11. " Suppose, Nigrodha, that an ascetic goes naked, is of certain loose habits, licks his hands, respects no approach, sir, nor stop, sir; accepts nothing expressly brought, nor expressly prepared, nor any invitations. He accepts nothing taken from mouth of cooking-pot, nor placed within the threshold, nor within a mortar, nor among sticks, nor within a quern; nor anything from two eating together, nor from a pregnant woman: nor from a nursing mother; nor from a woman in intercourse with a man; nor food collected in drought; nor from where a dog is; nor from where flies are swarming; nor will he accept fish or meat;



nor drink strong drink, "nor intoxicants, nor gruel. He is either a one-houser, a one-mouthful man; or a two houser, a two-mouthful man; or a seven-houser, a seven-mouthful man. He maintains himself on one alms, on two, or on seven. He takes food once a day, or once every two days, or once every seven days. Thus does he dwell addicted to the practice of taking food according to rule, at regular intervals, upto even half a month. He feeds either on pot-herbs, or wild rice, or nivara seeds, or leather parings, or on hata, or on the powder in rice rusks, on rice-scum, on flour or oil-seeds, on grasses, on cowdung, or fruits and roots from the wood or on windfalls. He wears coarse hempen cloth, coarse mixture cloth, discarded corps-cloths, discarded rags, or tirita-bark cloth; or again he wears antelope-hide, or strips of the same netted, or kusa fibre, or bark garments, or shale cloth, or a human-hair blanket, or a horse-hair blanket, or an owl's-feather garment. He is a hair-and-beard plucker, addicted to the practice of plucking out both; a stander-up; a croucher on heels, addicted to exerting himself (to move forward) when thus squatting; a bed-of-thorns man, putting iron spikes or thorns on his couch; he uses a plank-bed; sleeps on the ground; sleeps only on one side; is a dust-and-dirt wearer and an open-airman; a where-you-will sitter; a filth-eater, addicted to the practice of eating such; a non-drinker, addicted to the practice of drinking (cold water); and even-for-third-time-man.

12. "After having done this, Nigrodha," Blessed Lord said, "What think you, Nigrodha? If these things be so, is the austerity of self-mortification carried out, or is it not?" " Truly, Lord, if these things be so, the austerity of self-mortification is carried out."
13. " Now I, Nigrodha, affirm that austerity by self-mortification thus carried out, involves blemish in several ways."
14. "In what way. Lord, do you affirm that blemish is involved?"
15. "In case, Nigrodha, when an ascetic undertakes a course of austerity, he through that course, becomes self-complacent, his aim is satisfied. Now this, Nigrodha, becomes a blemish in the ascetic.
16. " And then again, Nigrodha, when an ascetic undertakes a course of austerity, he, through that undertaking exalts himself and despises others. This, too, becomes a blemish in the ascetic.
17. "And again, Nigrodha, when an ascetic undertakes a course of austerity, he, through that undertaking becomes inebriated and infatuated, and grows careless. This, too, becomes a blemish in the ascetic.
18. "And again, Nigrodha, when an ascetic undertakes a course of austerity, it procures for him gifts, attention and fame. Thereby he becomes complacent and his aim is satisfied. This, too, becomes a blemish in the ascetic.
19. " And again, Nigrodha, by the winning of gifts, attention and fame, the

ascetic exalts himself and despises others. This, too, becomes a blemish in the ascetic.

20. "And again, Nigrodha, by the winning of gifts, attention and fame, he becomes inebriated and infatuated, and-grows careless. This, too, becomes a blemish in the ascetic.
21. "And again, Nigrodha, when an ascetic undertakes a course of austerity, he comes to make a distinction in foods, saying: 'This suits me; this doesn't suit me. The latter kind he deliberately rejects. Over the former he waxes greedy and infatuated, and cleaves to them, seeing not the danger in them, discern-ing them not as unsafe, and so enjoys them. This, too, becomes a blemish in the ascetic.
22. "And again, Nigrodha, because of his longing for gifts, attentions and fame, he thinks: 'Rajas will pay me attentions, and so will their officials; so too, will nobles. Brahmins, house-holders and founders of schools This, too, becomes a blemish in the ascetic.
23. " And again, Nigrodha, an asectic gets grumbling at some recluse or Brahmin, saying: ' That man lives on all sorts of things: things grown from tubers, or shoots, or berries, or joints, or fifthly, from seeds, munching them all up together with that wheel-less thunderbolt of a jawbone—and they call him a holy man ! ' This, too becomes a blemish in the ascetic.
24. " And again, Nigrodha, an ascetic sees a certain recluse or Brahmin receiving attentions, being revered, honoured and presented with offerings by the citizens. And seeing this he thinks: 'The citizens pay attention to this fellow who lives in luxury; they revere and honour him, and present him with offerings, while to me who, as ascetic, lives a really austere life, they pay no attentions, nor reverence, nor honour, nor offerings.' And so he cherishes envy and grudging at the citizens. This, too, becomes a blemish in the ascetic.
25. "And again, Nigrodha, the ascetic affects the mysterious. When asked: 'Do you approve of this ? ' He, not approving, says: ' I do,' or approving, says, ' I do not.' . Thus he consciously tells untruths. This, too, becomes a blemish in the ascetic.
26. " And again, Nigrodha, the ascetic is liable to lose his temper and bear enmity. This, too, becomes a blemish in the ascetic.
27. " And again, Nigrodha, the ascetic is liable to be hypocritical and deceitful, as well as envious and grudging; he becomes cunning and crafty, hard-hearted and vain, he entertains evil wishes and becomes captive to them; he entertains false opinions, becomes possessed of metempirical dogma; misinterprets his experience; is avaricious and adverse from renunciation. This, too, becomes a blemish in the ascetic.
28. " What think you of this, Nigrodha ? Are these things blemishes in the austerities of self-mortification, or are they not ? "

29. " Verily, Lord, these things are blemishes in the austerities of self-mortification. It is possible, Lord, that an ascetic may be possessed even of all these blemishes, much more by one or other of them."
30. The Bhikkhus are not to be guilty of these blemishes.

### **§3. *The Bhikkhu and the Brahmin***

1. Is the Bhikkhu the same as the Brahmin ? The answer to this question is also in the negative.
2. The discussion of the subject has not been concentrated at any one place. It is scattered all over. But the points of distinction can be easily summed up.
3. A Brahmin is a priest. His main function is to perform certain ceremonies connected with birth, marriage and death.
4. These ceremonies become necessary because of the doctrines of original sin which requires ceremonies to wash it off, and because of the belief in God and in Soul.
5. For these ceremonies a priest is necessary. A Bhikkhu does not believe in original sin, in God and Soul. There are, therefore, no ceremonies to be performed. He is, therefore, not a priest.
6. A Brahmin is born. A Bhikkhu is made.
7. A Brahmin has a caste. A Bhikkhu has no caste.
8. Once a Brahmin always a Brahmin. No sin, no crime can unmake a Brahmin.
9. But once a Bhikkhu is not always a Bhikkhu. A Bhikkhu is made. So he can be unmade if by his conduct he makes himself unworthy of remaining a Bhikkhu.
10. No mental or moral training is necessary for being a Brahmin. All that is expected (only expected) of him is to know his religious lore.
11. Quite different is the case of the Bhikkhu, mental and moral training is his life-blood.
12. A Brahmin is free to acquire unlimited amount of property for himself. A Bhikkhu on the other hand cannot,
13. This is no small difference. Property is the severest limitation upon the mental and moral independence of man both in respect of thought and action. It produces a conflict between the two. That is why the Brahmin is always opposed to change. For, to him a change means loss of power and loss of self.
14. A Bhikkhu having no property is mentally and morally free. In his case there are no personal interests which can stand in the way of honesty and integrity.
15. They are Brahmins. None the less each Brahmin is an individual by himself. There is no religious organisation to which he is subordinate. A Brahmin is a law unto himself. They are bound by common interests

which are material.

16. A Bhikkhu on the other hand is always a member of the Sangh. It is inconceivable that there could be a Bhikkhu without his being a member of the Sangh. A Bhikkhu is not a law unto himself. He is subordinate\* to the Sangh. The Sangh is a spiritual organisation.

#### **§ 4. The Bhikkhu and the Upasaka**

1. In the Dhamma there is a marked distinction between the Dhamma of the Bhikkhu and the Dhamma of the Upasaka or the layman.
2. The Bhikkhu is bound to celibacy. Not so the Upasaka. He can marry.
3. The Bhikkhu can have no home. He can have no family. Not so the Upasaka. The Upasaka can have a home and can have a family.
4. The Bhikkhu is not to have any property. But an Upasaka can have property.
5. The Bhikkhu is forbidden from taking life. Not so the Upasaka. He may.
6. The Panchasilas are common to both. But to the Bhikkhu they are vows. He cannot *break* them without incurring penalty. To the Upasaka they are precepts to be followed.
7. The Bhikkhu's observance of the Panchasilas is compulsory. Their observance by the Upasakas is voluntary.
8. Why did the Blessed Lord make such a distinction ? There must be some good reason for it. For the Blessed Lord would not do anything unless there was some good reason for it.
9. The reason for this distinction is nowhere explicitly stated by the Blessed Lord. It is left to be inferred. All the same it is necessary to know the reason for this distinction.
10. There is no doubt that the Blessed Lord wanted through his Dhamma to lay the foundation of a kingdom of righteousness on earth. That is why he preached his Dhamma to all without distinction, to Bhikkhus as well as to laymen.
11. But the Blessed Lord also knew that merely preaching the Dhamma to the common men would not result in the creation of that ideal society based on righteousness.
12. An ideal must be practical and must be shown to be practicable. Then and then only people strive after it and try to realise it.
13. To create this striving it is necessary to have a picture of a society working on the basis of the ideal and thereby proving to the common man that the ideal was not impracticable but on the other hand realisable.
14. The Sangh is a model of a society realising the Dhamma preached by the Blessed Lord.
15. This is the reason why the Blessed Lord made this distinction between the Bhikkhu and the Upasaka. The Bhikkhu was the torch-bearer of the Buddha's ideal society and the Upasaka was to follow the Bhikkhu as

closely as he could.

16. There is also another question that requires an answer. What is the function of the Bhikkhu ?
17. Is the Bhikkhu to devote himself to self-culture or is he to serve the people and guide them ?
18. He must discharge both the functions.
19. Without self-culture he is not fit to guide. Therefore he must himself be a perfect, best man, righteous man and an enlightened man. For this he must practice self-culture.
20. A Bhikkhu leaves his home. But he does not retire from the world. He leaves home so that he may have the freedom and the opportunity to serve those who are attached to their homes but whose life is full of sorrow, misery and unhappiness and who cannot help themselves.
21. Compassion which is the essence of the Dhamma requires that every one shall love and serve and the Bhikkhu is not exempt from it.
22. A Bhikkhu who is indifferent to the woes of mankind, however perfect in self-culture, is not at all a Bhikkhu. He may be something else but he is not a Bhikkhu.

### **PART III : THE DUTIES OF THE BHIKKHU**

1. The Bhikkhu's Duty to Convert.
2. Conversion Not to be by Miracles.
3. Conversion Not to be by Force.
4. A Bhikkhu Must Fight to Spread Virtue (Dhamma).

#### **§ 1. The Bhikkhu's Duty to Convert**

- 1 The news of the conversion of Yasa and his four friends to the Dhamma spread far and wide. The result was that lay persons belonging to the highest families in the country and to those next to the highest came to be instructed in the doctrine of the Blessed One and to take refuge in Him and in His Dhamma.
2. Many people were coming to Him to receive instruction in the Dhamma. The Lord knew that it was difficult for Him personally to give instruction to each one. He also felt the necessity of organising Parivrajakas whose number was swelling every day into a religious order which He called the Sangh.
3. He accordingly made the Parivrajakas the members of the Sangh and framed rules of discipline called VINAYA and made them binding upon the members of the Sangh.
4. The Blessed Lord later on laid down two stages to be undergone by a disciple before he became a Bhikkhu. First a disciple became a Parivrajaka and remained a Parivrajaka for a certain number of years attached to a Bhikkhu and remaining in training under him. After his training period was over he was allowed to take Upasampada if he

satisfied a body of examiners that he was fit for it. It is only then that he was allowed to become a Bhikkhu and a member of the Sangh.

5. There was no time in the early stages of the Dhamma to make such arrangements. The Lord, therefore, made them Bhikkhus and sent them out as Missionaries to spread His religion to anywhere and everywhere.
6. And before sending them out the Blessed One said to the Bhikkhus: " I am delivered, O Bhikkhus, from all fetters, human and divine. You, O Bhikkhus, from all fetters, human and divine. Go ye now, and wander for the gain of the many, for the welfare of the many, out of compassion for the world; for the good, for the gain and for the welfare of gods and men.
7. " Let not two of you go the same way. Preach, Bhikkhus, the doctrine which is glorious in the beginning, glorious in the middle, "glorious at the end, in the spirit and in the letter; proclaim a consummate, perfect and pure life of holiness.
- 8." Go then through every country, convert those not yet converted; throughout the world that lies burnt up with sorrow, teach everywhere; (instruct) those lacking' right instruction;
9. " Go where there are great Rishis, royal Rishis, Brahman Rishis too, these all dwell there, influencing men according to their schools;
10. " Go, therefore, each one travelling by himself; filled with compassion, go! rescue and receive."
11. The Blessed Lord also told them:
12. " That the gift of the Dhamma exceeds all gifts; the sweetness of the Dhamma exceeds all sweetness; the delight in the Dhamma exceeds all delights;
13. "The fields are damaged by weeds, mankind is damaged by passion: therefore a gift of Dhamma brings great reward.
14. "The fields are damaged by weeds, mankind is damaged by hatred: therefore a gift of Dhamma brings great reward.
15. "The fields are damaged by weeds; mankind is damaged by vanity: therefore the gift of Dhamma brings great reward.
16. "The fields are damaged by weeds, mankind is damaged by lust: therefore a gift of Dhamma brings great reward."
17. Then the sixty Bhikkhus receiving orders to carry on the mission to propagate the Dhamma went through every land.
18. The Lord gave them further instruction in the matter of conversions.

### **§2. Conversion Not to be by Miracles**

1. The Exalted One was once staying among the Mallas, at Anapiya, one of their towns.
2. Now the Exalted One, having robed himself, put on his cloak, and took his bowl, and entered the town for alms.
3. The Blessed One thought: " It is too early for me now to go through Anapiya for alms. I might go to the pleasance where Bhaggava, the

wanderer dwells, and call upon him."

4. So the Exalted One went to the pleasure and to the place where Bhaggava, the wanderer was.
5. Then Bhaggava spake thus to the Exalted One: " Let my Lord, the Exalted One come near. Welcome to the Exalted One! It is long since the Exalted One has taken the opportunity to come our way. May it please You, Sir, to be seated; here is a seat made ready."
6. The Exalted One sat down thereon, and Bhaggava taking a certain low stool, sat down beside him. So seated, Bhaggava, the wanderer spake thus to the Exalted One:
7. " Some days ago, Lord, Sunakkhatta of the Licchavis called on me and spake thus: ' I have now given up the Exalted One, Bhaggava. I am remaining no longer under him as my teacher.' Is the fact really so ?"
8. " It is just so, Bhaggava, as Sunakkhatta of the Licchavis said.
9. " Some days ago, Bhaggava, a good many days ago, Sunakkhatta, the Licchavi, came to call on me, and spake thus: ' Sir, I now give up the Exalted One, I will henceforth remain no longer under him as my teacher.' When he told me this, I said to him: 'But, now, Sunakkhatta, have I ever said to you: ' Come Sunakkhatta, live under me as my pupil ?'
10. " 'No, Sir, you have not,' replied Sunakkhatta.
11. " Or have you ever said to me: ' Sir, I would fain dwell under the Exalted One (as my teacher) ? '
12. " ' No, Sir, I have not,' said Sunakkhatta.
13. " ' But if I said not the one, and you said not the other, what are you and what am I that you talk of giving up ? '
14. " ' Well, but. Sir, the Exalted One works me no mystic wonders surpassing the power of ordinary men.'
15. "Why, now, Sunakkhatta, have lever said to you ' Come, take me as your teacher, Sunakkhatta, and I will work for you mystic wonders surpassing the power of ordinary men ? '
16. " ' You have not. Sir.'
17. "Or have you ever said to me: ' Sir, I would fain take the Exalted One as my teacher for he will work for me mystic wonders beyond the powers of ordinary men ? '
18. " ' I have not. Sir.'
19. " ' But if I said not the one, and you said not the other, what are you and what am I, foolish man, that you talk of giving up ? What think you, Sunakkhatta ?'
20. "Whether mystic wonders beyond the power of ordinary men are wrought, or whether they are not, is not the object for which I teach the Dhamma this: that it leads to the thorough destruction of ill for the doer thereof ? '

21. " ' Whether, Sir, they are wrought or not, that is indeed the object for which the Norm is taught by the Exalted One.'
22. "But Bhaggava, Sunakkhatta went on saying to me, ' Sir, the Exalted One does not reveal to me the beginning of things.'
23. " Why now, Sunakkhatta, have I ever said to you: ' Come, Sunakkhatta, be my disciple and I will reveal to you the beginning of things?'
24. " ' Sir, you have not.'
25. "Or have you ever said to me: 'I will become the Exalted One's pupil, for he will reveal to me the beginning of things ? '
26. " 'Sir, I have not.'
27. " 'But if I have not said the one and you have not said the other, what are you and what am I, foolish man, that you talk of giving up on that account? What you, Sunakkhatta ? Whether the beginning of things be revealed, or whether it be not, is the object for which I teach the Dhamma this: that it leads to the thorough destruction of ill for the doer thereof? '
- 2,8. "Whether, Sir, they are revealed or not, that is indeed the object for which the Dhamma is taught by the Exalted One."
29. " ' If then, Sunakkhatta, it matters not to that object whether the beginning of things be revealed, or whether it be not, of what use to you would it be to have the beginning of things revealed ? '
30. "'In many ways have you, Sunakkhatta, spoken my praises among the Vajjins.'
31. "'In many ways have you, Sunakkhatta, spoken the praises of the Dhamma among the Vajjins.'
32. "'In many ways have you, Sunakkhatta, spoken the praises of the Order among the Vajjins.'
33. "I tell you, Sunakkhatta, I make known to you, that there will be those that shall say concerning you thus: 'Sunakkhatta of the Licchavis was not able to live the holy life under Gotama the recluse. And he, not being able to adhere to it, hath renounced the discipline and turned to lower things.'
34. " Thus, Bhaggava, did Sunakkhatta of the Licchavis, addressed by me, depart from this Doctrine and Discipline, as one doomed to disaster."
35. And soon after, leaving the Doctrine and Discipline of the Buddha, Sunakkhatta started telling people that there was nothing superhuman about the Buddha's ennobling gifts of knowledge and insight; that it was his own reasoning which had hammered out a doctrine of his own evolving and of his personal invention, such that whoso hears it preached for his good has only to act up to it to be guided to the utter ending of ill.
36. Although, Sunakkhatta was slandering the Buddha, what he was telling people was true. For, the Buddha never resorted to the superhuman or



the miraculous in propagating his Doctrine.

§ 3. *Conversion Not to be by Force*

1. The Blessed One was once going along the high road between Rajagraha and Nalanda with a great company of the brethren,—with about five hundred brethren. And Suppiya the mendicant, too, was going along the high road between Rajagraha and Nalanda with his disciple, the youth Brahmadata.
2. Now, just then, Suppiya the mendicant was speaking in many ways indispraised of the Buddha, in dispraise of the Doctrine, in dispraise of the Order. But young Brahmadata, his pupil, gave utterance, in many ways, to praise of the Buddha, to praise of the Doctrine, to praise of the Order.
3. Thus they two, teacher and pupil, holding opinions in direct contradiction one to the other, were following, step by step, after the Blessed One and the company of the brethren.
4. Now the Blessed One put up at the royal rest-house in the Ambalattika pleasure to pass the night, and with him the company of the brethren. And so also did Suppiya the mendicant, and with him his young disciple Brahmadata. And there, at the rest-house, these two carried on the same discussion as before.
5. And in the early dawn a number of the brethren, assembled, as they rose up, in the pavilion; and the subject of the talk that sprang up among them was the conversation between Suppiya and Brahmadata.
6. Now the Blessed One, on realising what was the drift of their talk, went to the pavilion, and took his seat on the mat spread out for him. And when he had sat down he said: "What is the talk on which you are engaged sitting here, and what is the subject of the conversation between you?" And they told him all. And he said:
7. "Brethren, if outsiders should speak against me or against the Doctrine, or against the Order, you should not on that account either bear malice, or suffer heart-burning, or feel ill-will.
8. "If you, on that account, should be angry and hurt, that would stand in the way of your own self-conquest. If, when others speak against us, you feel angry at that, and displeased, would you then be able to judge how far that speech of theirs is well said or ill?"
9. "That would not be so. Sir."
10. "But when outsiders speak in dispraise of me, or of the Doctrine, or of the Order, you should unravel what is false and point it out as wrong, saying: 'For this or that reason this is not the fact, that is not so, such a thing is not found among us, is not in us.'
11. "But also, brethren, outsiders may speak in praise of me, in praise of the Doctrine, in praise of the Order. What are the things when they would say praising me you would say?"
12. "He may say 'Putting away the killing of living things, Gotama the recluse

holds aloof from the destruction of life. He has laid the cudgel and the sword aside, and ashamed of roughness, and full of mercy, he dwells compassionate and kind to all creatures that have life.' It is thus that the uncon-verted man, when speaking in praise of the Tathagata, might speak.

13. "Or he might say: ' Putting away the taking of what has not been given, Gotama the recluse lived aloof from grasping what is not his own. He takes only what is given, and expecting that gifts will come. He passes his life in honesty and purity of heart.'
14. "Or he might say: ' Putting away unchastity, Gotama the recluse is chaste. He holds himself aloof, far off, from the vulgar practice, from the sexual act.'
15. "Or he might say: \* Putting away lying words, Gotama the recluse holds himself aloof from falsehood. He speaks truth, from the truth he never swerves; faithful and trustworthy, he breaks not his word to the world."
16. "Or he might say: 'Putting away slander, Gotama the recluse holds himself aloof from calumny. What he hears here he repeats not elsewhere to raise a quarrel against the people here; what he hears elsewhere he repeats not here to raise a quarrel against the people there. Thus does he live as a binder together of those who are divided, an encourager of those who are friends, a peacemaker, a lover of peace, impassioned for peace, a speaker of words that make for peace.'
17. " Or he might say.: ' Putting away rudeness of speech, Gotama the recluse holds himself aloof from harsh language. Whatsoever word is blameless, pleasant to the ear, lovely, reaching to the heart, urbane, pleasing to the people, beloved of the people— such are words he speaks.'
18. "Or he might say : ' Putting away frivolous talk, Gotama the recluse holds himself aloof from vain conversation. In season he speaks, in accordance with the facts, words full of meaning, on religion, on the discipline of the Order. He speaks, and at the right time, words worthy to be laid up in one's heart, fitly illustrated, clearly divided, to the point.'
19. "Or he might say: 'Gotama the recluse holds himself aloof from causing injury to seeds or plants. ' He takes but one meal a day, no eating at night, refraining from food after hours (after midday). ' He refrains from being a spectator at shows, at fairs, with nautch dances, singing, and music. ' He abstains from wearing, adorning or orna-menting himself, with garlands, scents, and unguents. He abstains from the use of large and lofty beds. ' He abstains from accepting silver or gold. ' He abstains from accepting uncooked grain. ' He abstains from accepting women or girls. ' He abstains from accepting bond-men or bondwomen. ' He abstains from accepting sheep or goats. ' He abstains from accepting fowls or swine. \* He abstains from accepting elephants, cattle, horses

and mares. ' He abstains from accepting cultivated fields or waste. ' He abstains from acting as a go-between or messenger. ' He abstains from buying and selling. to judge how far that speech of their's is well said or ill?"

9. " That would not be so, Sir."
10. " But when outsiders speak in dispraise of me, or of the Doctrine, or of the Order, you should unravel what is false and point it out as wrong, saying: For this or that reason this is not the fact, that is not so, such a thing is not found among us, is not in us.'
11. " But also, brethren, outsiders may speak in praise of me, in praise of the Doctrine, in praise of the Order. What are the things when they would say praising me you would say ?
12. "He may say 'Putting away the killing of living things, Gotama the recluse holds aloof from the destruction of life. He has laid the cudgel and the sword aside, and ashamed of roughness, and full of mercy, he dwells compassionate and kind to all creatures that have life.' It is thus that the unconverted man, when speaking in praise of the Tathagata, might speak.
13. "Or he might say: ' Putting away the taking of what has not been given, Gotama the recluse lived aloof from grasping what is not his own. He takes only what is given, and expecting that gifts will come. He passes his life in honesty and purity of heart.'
14. "Or he might say: ' Putting away unchastity, Gotama the recluse is chaste. He holds himself aloof, far off, from the vulgar practice, from the sexual act.'
15. "Or he might say: 'Putting away lying words, Gotama the recluse holds himself aloof from falsehood. He speaks truth, from the truth he never swerves; faithful and trustworthy, he breaks not his word to the world."
16. "Or he might say: 'Putting away slander, Gotama the recluse holds himself aloof from calumny. What he hears here he repeats not elsewhere to raise a quarrel against the people here; what he hears elsewhere he repeats not here to raise a quarrel against the people there. Thus does he live as a binder together of those who are divided, an encourager of those who are who are friends, a peacemaker, a lover of peace, impassioned for peace, a speaker of words that make for peace.'
17. " Or he might say.: ' Putting away rudeness of speech, Gotama the recluse holds himself aloof from harsh language. Whatsover word is blameless, pleasant to the ear, lovely, reaching to the heart, urbane, pleasing to the people, beloved of the people— such are words he speaks.'
18. "Or he might say : ' Putting away frivolous talk, Gotama the recluse holds himself aloof from vain conversation. In season he speaks, in

accordance with the facts, words full of meaning, on religion, on the discipline of the Order. He speaks, and at the right time, words worthy to be laid up in one's heart, fitly illustrated, clearly divided, to the point.'

19. "Or he might say: 'Gotama the recluse holds himself aloof from causing injury to seeds or plants.

' He takes but one meal a day, no eating at night, refraining from food after hours (after midday). '

He refrains from being a spectator at shows, at fairs, with nautch dances, singing, and music. '

He abstains from wearing, adorning or ornamenting himself, with garlands, scents, and unguents.

He abstains from the use of large and lofty beds. '

He abstains from accepting silver or gold. '

He abstains from accepting uncooked grain. '

He abstains from accepting women or girls. '

He abstains from accepting bond-men or bondwomen.

' He abstains from accepting sheep or goats. '

He abstains from accepting fowls or swine.

He abstains from accepting elephants, cattle, horses and mares. '

He abstains from accepting cultivated fields or waste. '

He abstains from acting as a go-between or messenger. '

He abstains from buying and selling.

He abstains from cheating with scales or bronzes or measures.

He abstains from the crooked ways of bribery, cheating and fraud. '

He abstains from maiming, murder, putting in bonds, highway robbery, dacoity and violence.'

20. " Such are the things, brethren, which an unconverted man, when speaking in praise of the Tathagata, might say. But you should not even on that account, be filled with pleasure or gladness, or be lifted up in heart. Were you to be so, that also would stand in the way of your self-conquest. When outsiders speak in praise of me, or of the Doctrine, or of the Order, you should acknowledge what is right to be the fact, saying: ' For this or that reason this is the fact, that is so, such a thing is found among us, is in us.' "

#### **§ 4. A Bhikkhu Must Fight to Spread Virtue (Dhamma)**

1. Addressing the Bhikkhus the Lord once said:
2. "It is not I, O disciples, that quarrel with the world," said the Lord, " but the world that quarrels with me. A teacher of the truth does not quarrel with anyone in the world."
3. " Warriors, warriors, Lord, we call ourselves. In what way then are we warriors ? "
4. " We wage war, O disciples, therefore we are called warriors."
5. " Wherefore, Lord, do we wage war ? "

6. " For lofty virtues, for high endeavour, for sublime wisdom—for these things do we wage war: therefore we are called warriors."
7. Where virtue is in danger do not avoid fighting, do not be mealy-mouthed.

#### **PART IV : THE BHIKKHU AND THE LAITY**

1. The Bond of Alms.
2. Mutual Influence.
3. Dhamma of the Bhikkhu and the Dhamma of the Upasaka.

##### *§ 1. The Bond of Alms*

1. The Sangh was an organised body the membership of which was not open to all.
2. To be a mere Parivrajaka was not enough to give the Parivrajaka a membership of the Sangh.
3. It is only after the Parivrajaka had obtained Upasampada that he could become a member of the Sangh.
4. The Sangh was an independent body. It was independent even of its founder.
5. It was autonomous. It could admit anyone it liked to its membership. It could dismember any member provided it acted in accordance with the rules of the Vinaya Pitaka.
6. The only cord which bound the Bhikkhu to the Laity was alms.
7. The Bhikkhu depended upon alms and it is the laity who gave alms.
8. The laity was not organised.
9. There was a Sangha-Diksha or a ceremony for marking the initiation of a person in the Sangh.
10. Sangha-Diksha included both initiation into the Sangh as well as into the Dhamma.
11. But there was no separate Dhamma-Diksha for those who wanted to be initiated into the Dhamma but did not wish to become members of the Sangh, one of the consequences of which was to go from home into homelessness.
12. This was a grave omission. It was one of the causes which ultimately led to the downfall of Buddhism in India.
13. For, this absence of the initiation ceremony left the laity free to wander from one religion to another and, worse still, follow at one and the same time.

##### *§ 2. Mutual Influence*

1. However, the bond of alms was enough for a Bhikkhu to reform an erring member of the laity.
2. In this connection the following rules mentioned in the Anguttara Nikaya are worthy of attention.

3. In addition to these prescriptions, the laity had a general right to complain against a Bhikkhu to other Bhikkhus, against any mischief or misconduct.
4. The moment the complaint reached the Buddha and he had verified it, the relevant rule in the Vinaya Pithaka was amended to make the repetition of such a conduct, an offence against the Sangh.
5. The Vinaya Pithaka is nothing but redress of the complaints of the laity.
6. Such was the relation between the Bhikkhu and the Laity.

### **§ 3. Dhamma of the Bhikkhu and the Dhamma of the Upasaka**

1. Some critics of Buddhism allege that Buddhism is not a religion.
2. No attention should be paid to such criticism. But if any reply is to be given, it is that Buddhism is the only real religion and those who do not accept this must revise their definition of Religion.
3. Other critics do not go so far as this. What they say is that Buddhism as a religion is concerned only with the Bhikkhu. It does not concern itself with the common man. Buddhism kept the common man outside its pale.
4. The references to the Bhikkhu occur so often in the dialogues of the Buddha that they go to strengthen the criticism.
5. It, therefore, becomes necessary to make the matter clear.
6. Was the Dhamma common to both? **Or** is there any part of the Dhamma which is binding on the Bhikkhu but not so on the laity ?
7. Merely because the sermons were addressed to the gathering of the Bhikkhus it must not be supposed that what was preached was intended to apply to them only. What was preached applied to both.
8. That the Buddha had the laity in mind when he preached: (1) The Panchasila, (2) The Ashtanga Marga, and (3) The Paramitas, is quite clear from the very nature of things and no argument, really speaking, is necessary.
9. It is those who have not left their homes and who are engaged in active life that Panchasila, Ashtanga Marga, and Paramitas are essential. It is they who are likely to transgress them and not the Bhikkhu who has left home, who is not engaged in active life and who is not likely to transgress them.
10. When the Buddha, therefore, started preach-ing his Dhamma it must be principally for the laity.
11. It is not, however, necessary to rely merely on inference. There is direct evidence to disprove the criticism.
12. Reference may be made to the following sermon.
13. Once while the Lord was staying at Shra-vasti in Jeta's Grove in Anathapindika's pleasance, there came to him the lay follower Dhammika, with other five hundred lay followers, who after due salutations, took his seat to one side and addressed the Lord as follows :
14. "What conduct. Oh Lord, perfects, both those that are Bhikkhus and those that are only Upasakas, i.e., those who are homeless and those

who are not.

15. "Let the almsmen seated round with these lay followers learn the saving truth."
16. The Blessed Lord said: "Give ear, almsmen. Hear, and keep the rules prescribed."
17. "Go not thy round when noon is past; bedtime seek alms. Snares greet the untimely guest."
18. " Before thou seek thy meal, clear thou thy mind of zest for forms, sounds, .odours, taste and luck."
19. "Thine alms received, return alone, to sit apart and think, with fixed mind that never stays abroad"
20. " In talk with pious folk, almsmen, let thy theme be the Doctrine."
21. "Treat alms, cell, bed, water and rinsings just as means and nothing more."
22. " Such reasoned use will leave an almsman as unstained as lotus leaf whereon no drop of water rests."
23. " I now pass to the conduct which perfects the lay followers. To them I say:
24. " Slay not, nor doom to death, nor sanction slaughter. Do no violence to aught that lives, strong or weak. Love all living beings."
25. " No layman wittingly should thief or order theft ; take but what others give."
26. " Shun incontinence as it were a pit of fire, on failing continence, debauch no wedded wife."
27. " In conclaves, courts, let him not be, let him not prompt or sanction lies; let him renounce untruth."
28. " Observe this law : Shun drink, make no man drink ; sanction no drinking. Mark how drink to madness leads."
29. "Through drink, fools sin, and egg lax brethren on to sin. So flee this maddening vice, this folly, bliss of fools."
30. " Slay not, steal not, lie not ; from strong drink keep away ; refrain from lechery."
31. " So make thy sabbath vows as week succeeds week, and keep with pious hearts this eight-fold festival."
32. " At morn, these vows performed, with pious, thankful heart, be wise and of thy means give almsmen food and drink."
33. "Cherish thy parents well; follow a righteous trade."
34. " Thus shall the layman, staunch, reach realms of light above."
35. It will thus be seen that the Dharnma was the same for both.
36. There are of course differences in the call made upon the two.
37. A Bhikkhu must take five vows.
38. He must take the vow that he shall not kill.
39. He must take the vow that he shall not appropriate to himself property of

- another which has not been given to him.
40. He must take the vow that he shall never tell a lie.
  41. He must take the vow that he shall not try to have carnal knowledge of a woman.
  42. He must take the vow that he shall never drink any intoxicating drink.
  43. All these rules are binding also upon the layman.
  44. The only difference lies in this. With the Bhikkhu they are vows which are not to be trans-gressed, with the layman they are moral obligations to be voluntarily honoured.
  45. Besides, there are two other differences which are noteworthy.
  46. A Bhikkhu cannot have private property. A layman can have.
  47. A Bhikkhu is free to enter parinibban. Nibbana is enough for a layman.
  48. These are the similarities and differences between a Bhikkhu and the layman.
  49. Dhamma, however, is the same for both.

## **PART V : VINAYA FOR THE LAITY**

1. Vinaya for the Wealthy.
2. Vinaya for the Householder.
3. Vinaya for Children.
4. Vinaya for Pupil.
5. Vinaya for Husband and Wile.
6. Vinaya for Master and Servant.
7. Conclusions.
8. Vinaya for Girls.

### **§ 1. *Vinaya for the Wealthy***

(i)

1. The Blessed Lord did not elevate poverty by calling it a blessed state of life.
2. Nor did he tell the poor that they may remain content for they will inherit the earth.
3. On the contrary, he said riches are welcome. What he insisted upon is that the acquisition of riches must be subject to Vinaya.

(ii)

1. Once Anathapindika came to where the Exalted One was. Having come, he made obeisance to the Exalted One and took a seat at one side and asked, " Will the Enlightened One tell what things are welcome, pleasant, agreeable, to the householder but which are hard to gain."
2. The Enlightened One having heard the question put to him said,—"Of such things the first is to acquire wealth lawfully.
3. " The second is to see that your relations also get their wealth lawfully.
4. " The third is to live long and reach great age.
5. "'For a true householder for the attainment of these three things, which in



the world are welcome, pleasant, agreeable but hard to gain, there are also four conditions precedent. They are the blessing of faith, the blessing of virtuous conduct, the blessing of liberality and the blessing of wisdom.

6. " The blessing of faith and belief consist in the supreme knowledge of the Tathagata which teaches ' This is He, the Exalted One, the Holy One, the Supremely Awakened One, the perfect in Knowledge and in Conduct, the Auspicious, the Knower of all the worlds, the Incomparable Trainer of men, the Teacher of Devas and men.'
  7. "The blessing of virtuous conduct which abstains from taking life, thieving, unchastity, lying and partaking of fermented liquor.
  8. " The blessing of liberality consists in the householder living with mind freed from the taint of avarice, generous, open-handed, delighting in gifts, a good one to be asked and devoted to the distribution of gifts.
  9. "Wherein consists the blessing of Wisdom? Ye know that a householder who dwells with mind overcome by greed, avarice, ill-will, sloth, drowsiness, distraction and flurry, commits wrongful deeds and neglects that which ought to be done, and by so doing is deprived of happiness and honour.
  10. " Greed, avarice, ill-will, sloth and drow-siness, distraction and flurry and doubt are stains of the mind. A householder who gets rid of such stains of the mind acquires great wisdom, abundant wisdom, clear vision and perfect wisdom.
- II. Thus, to acquire wealth legitimately and justly, earned by great industry, amassed by strength of the arm and gained by sweat (of the brow) is a great blessing. The householder makes himself happy and cheerful and preserves himself full of happiness; also make parents, wife and children, servants and labourers, friends and companions happy and cheerful, and preserves them full of happiness."

### **§ 2. *Vinaya for the Householder***

On this matter the Buddha's thoughts are embodied in his discourse with Sigala.

1. At one time the Exalted One was in the Squirrels' Feeding-ground in Velu Vana in Rajagraha.
2. Now at this time young Sigala, a householder's son, rising betimes, went forth from Rajagraha, and with wet hair and wet garments and clasped hands uplifted, paid worship to the several quarters of earth and sky—to the east, south, west and north, to the nadir and the zenith.
3. And the Exalted One early that morning dressed himself, took his bowl and robe and entered Rajagraha seeking alms. He saw young Sigala worshipping and asked him, "Why do you worship the several quarters of earth and sky ? "
4. " My father, when he was dying, said to me : ' Dear son, you should

worship the quarters of earth and sky. So I, sir, honouring my father's word worship in this wise.' "

5. " But how can this be the true religion of a man of the world " asked the Blessed One. " What else can be the religion of man," replied Sigala. " If there is, it would be an excellent thing if the Exalted One would tell me what it is."
6. " Hear then young householder, give ear to my words and I will tell you what it is." " So be it, Sir," responded young Sigala. And the Exalted One said:
7. "A religion to be a religion of man must teach him to shun bad conduct. The destruction of life, the taking of what is not given, licentiousness and lying speech are the four vices of conduct which he must avoid.
8. " Know ye, Sigala, evil deeds are done from motives of partiality, enmity, stupidity and fear. If he is not led away by these motives, he will do no evil deed.
9. " A religion to be religion of man must teach him not to dissipate his wealth. Dissipation of wealth results from being addicted to intoxicating liquors, frequenting the streets at unseemly hours, haunting fairs, being infatuated by gambling, associating with evil companions, the habit of idleness.
10. " There are, Sigala, six dangers which follow from being addicted to intoxicating liquors, actual loss of wealth, increase of quarrels, susceptibility to disease, loss of good character, indecent exposure, impaired intelligence.
11. "Six are the perils from frequenting the streets at unseemly hours : he himself is without guard or protection and so also are his wife and children, so also is his property, he, moreover, becomes suspected as the doer of undiscovered crimes, and false rumours fix on him, and many are the troubles he goes out to meet. 12. " Six are the perils from the haunting affairs: he is ever thinking where is there dancing ? Where is there singing ? where is there music ? where is recitation ? where are the cymbals ? where the tam-tams ?
13. " Six are the perils for him who is infatuated with gambling : as winner he begets hatred, when beaten he mourns his lost wealth, his actual substance is wasted, his word has no weight in a court of law, he is despised by friends and officials, he is not sought after by those who would give or take in marriage, for they would say that a man who is a gambler cannot afford to keep a wife.
14. " Six are the perils from associating with evil companions : any gambler, any libertine, any tippler, any cheat, any swindler, any man of violence is his friend and companion.
15. " Six are the perils of the habit of idleness : he says it is too cold and does no work, he says it is too hot and does no work, he says it is too

early or too late and does no work, he says I am too hungry and does no work, he says I am too full and does no work. And while all that he should do remains undone, new wealth he does not get, and such wealth as he has dwindles away.

16. "A religion to be a religion of man must teach him to know who is a true friend.
17. " Four are they who should be reckoned as foes in the likeness of friends ; to wit, a rapacious person, the man of words not deeds, the flatterer, and the fellow-waster.
18. "Of these the first is to be reckoned as a foe in the likeness of a friend: for, he is rapacious, he gives little and asks much ; he does his duty out of fear, he pursues his own interests.
19. " A man of words who is not a man of deeds is to be reckoned as a foe in the likeness of a friend : For, he makes a friendly profession as regards the past, he makes friendly profession as regards the future, he tries to gain your favour by empty sayings, when the opportunity for service has arisen he avows his disability.
20. " The flatterer is to be reckoned as a foe in the likeness of a friend: for, he both consents to do wrong, and dissents from doing right ; he praises to your face ; he speaks ill of you to others.
21. "So also the fellow-waster companion is to be reckoned as a foe in the likeness of a friend ; for, he is your companion when you frequent the streets at untimely hours, he is your companion when you haunt shows and fairs, he is your companion when you are infatuated with gambling.
22. "Four are the friends who should be reckoned as sound at heart: the helper ; the friend who is the same in happiness and adversity; the friend of good counsel ; the friend who sympathises.
23. " The friend who is a helper is to be reckoned as sound at heart : because, he guards you when you are off your guard, he guards your property when you are off your guard, he is a refuge to you when you are afraid, when you have tasks to perform he provides a double supply of what you may need.
24. " The friend who is the same in happiness and adversity is to be reckoned as sound of heart: because, he tells you his secrets, he keeps secret your secrets, in your troubles he does not forsake you, he lays down even his life for your sake.
25. " The friend who declares what you need to do is sound of heart; because, he restrains you from doing wrong, he enjoins you to do what is right, he informs you of what you had not heard before, he reveals to you the way of heaven.
26. "The friend who sympathises is to be reckoned as sound at heart; because, he does not rejoice over your misfortunes, he rejoices over your prosperity, he restrains anyone who is speaking ill of you, he

- commends anyone who is praising you." Thus speaks the Exalted One.
27. " Instead of teaching him to worship the six quarters, a religion which is a religion of man must teach him to respect and revere his parents, his teachers, his wife and children, his friends and companions, his servants and workmen and his religious teachers."

### **§ 3. Vinaya for Children**

1. "A child should minister to his parents saying: 'Once supported by them I will now be their support, I will perform duties incumbent on them; I will keep up the lineage and tradition of my family, I will make myself worthy of my heritage.' For, the parents show their love for him, they restrain him from vice, they exhort him to virtue, they train him to a profession, they contract a suitable marriage for him, and in due time they hand over his inheritance."

### **§ 4. Vinaya for Pupil**

1. "A pupil should minister to his teachers by rising from his seat, in salutation by waiting upon them, by eagerness to learn, by personal service, and by attention when receiving their teaching. For, teachers love their pupil, they train him in that wherein he has been well trained, they make him hold fast that which is well held, they thoroughly instruct him in the lore of every art, they speak well of him among his friends and companions. They provide for his safety in every quarter."

### **§ 5. Vinaya for Husband and Wife**

1. "A husband should minister to his wife by showing respect, by courtesy, by faithfulness, by handing over authority to her, by providing her with adornment. For, the wife loves him, her duties are well performed, by hospitality to the kin of both, by faithfulness, by watching over the goods he brings, and by skill and industry in discharging all her business.
2. " A clansman should minister to his friends and companions by generosity, courtesy and benevolence, by treating them as he treats himself, and by being as good as his word. For, his friends and familiars love him, they protect him when he is off his guard, and on such occasion guard his property, they become a refuge in danger, they do not forsake him in his trouble and they show consideration for his family."

### **§ 6. Vinaya for Master and Servant**

1. "A master should minister to his servants and employees by assigning them work according to their strength, by supplying them with food and wages, by tending them in sickness, by sharing with them unusual delicacies, by granting leave at times. For, servants and employees love their master, they rise before him, they lie down to rest after him, they are content with what is given to them, they do their work well, and they carry about his praise and good fame.
2. "A clansman should minister to religious teachers by affection in act and

speech and mind, by keeping open house to them, by supplying their temporal needs. For, religious teachers restrain him from evil, they exhort him to good, they love him with kindly thoughts, they teach him what he had not heard, they correct and purify what he has heard."

### **§7. Conclusions**

1. When the Exalted One had thus spoken Sigala, the young householder said this: " Beautiful, Lord, beautiful! As if one should set up again that which had been overthrown, or reveal that which had been hidden, or should disclose the road to one that was astray, or should carry a lamp into darkness, saying: They that have eyes will see! Even so hath the Truth been manifested by the Exalted One in many ways.
2. " And I, even I, do go to him as my refuge, and to the Truth and to the Order. May the Exalted One receive me as his lay-disciple, as one who has taken his refuge in him from this day forth as long as life endures."

### **§ 8. Vinaya for Girls**

1. Once the Exalted One dwelt near Bhaddiya in Jatiya Wood; and there Uggaha, Mendaka's grandson, paid him a visit and, after saluting, sat down at one side. So seated, he said to the Exalted One:
2. " Lord let the Exalted One accept a meal at my house tomorrow, he as fourth (with us three)."
3. The Exalted One accepted by his silence.
4. Then Uggaha, seeing the Exalted One had accepted, rose from his seat, saluted, and took his leave, keeping the Exalted One on his right.
5. Now when the night was over, the Exalted One, robing himself in the morning, took his bowl and cloak and went to Uggaha's house, and there sat down on the seat made ready. And Uggaha served with his own hand and satisfied the Exalted One with plenty of food.
6. And when the Exalted One had removed his hand from his bowl, he sat down at one side. Thus seated, he said:
7. " Lord, these girls of .mine will be going to their husbands' families; Lord, let the Exalted One counsel them, let the Exalted One advise them, for their good and happiness for many a day ! "
8. Then the Exalted One spoke to them and said: "Wherefore, girls, train yourselves in this way: 'To whatsoever husband our parents shall give us—wishing our weal, seeking our happiness, compassionate— because of compassion for him we will rise up early, be the last to retire, be willing workers, order all things sweetly and be gentle voiced. Train yourselves thus, girls.'
9. " And in this way also, girls: ' We will honour, revere, esteem and respect all who are our husband's relatives, whether mother or father, recluse or godly man, and on their arrival will offer them a seat and water. Train yourselves thus, girls.'
10. "And in this way also girls: 'We will be deft and nimble at our husband's

home-crafts, whether they be of wool or cotton, making it our business to understand the work so as to do and get it done. Train yourselves thus, girls.

11. "And in this way also, girls: ' Messengers and workfolk we will know the work of each by what has been done, their remissness, by what has not been done; we will know the strength and the weakness of the sick; we will divide the hard and soft food, each according to his share. Train yourselves thus, girls.'
12. "And in this way also, girls: 'The money, corn, silver and 'gold that our husband brings home, we will keep safe, watch and ward over it, and act as no robber, thief, carouser, wastrel therein. Train yourselves thus, girls.'"
13. On hearing this advice, the daughters of Uggaha felt exceedingly happy and were grateful to the Lord.

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